THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 TIM. 4 : 3, 4).

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A CHURCH OF ENGLAND VICAR AND THE "MORMONS."

IN the July number of Fairfield (Liverpool) *Parish Magazine* there appears the following letter, addressed by the Rev. G. W. Cooper, Vicar, Surrogate, to the members of the church of St. John the Divine:

My Dear Friends:

There has been brought to my notice a leaflet which the Mormons, who have their headquarters in Edge Lane, in our Parish, have been distributing from house to house. It is a very plausible document and has to be judged not so much by what it does say, as by what it does not say. The readers are told that in a few days the visitor will call again and do any explaining that may be necessary.

I propose to do a little of this explaining myself now, so that people may be warned as to the true inwardness of this terrible system. With regard to the Godhead, Mormonism really believes—

(a) That Adam is our father and our God and that God was once as we are now.

(b) That God is not a spirit, but a man like Brigham Young.

(c) That the Kingdom of God is the Mormon priesthood. To disobey the priesthood is the same as disobeying God.

With regard to Jesus Christ, Mormonism really believes—

(a) That He was the Son of Adam—God and Mary.

(b) That Jesus was married at Cana to the Marys and Martha whereby He could "see His seed" before He was crucified.

(c) Christ was a descendant of David by his plural wife Bathsheba, and if David had not been a polygamist there would have been no redeemer.

With regard to the Holy Spirit, Mormonism really believes—

(a) That it is ethereal substance diffused through space.

(b) That there is only one mode by which the Holy Ghost is conferred on mankind, viz., by the laying on of the hands of the Mormon priesthood.

With regard to Sin, Mormonism really believes—

(a) That it was necessary for Adam to partake of the forbidden fruit, or he would not have known good and evil here, neither could he have had mortal posterity.

With regard to the Atonement, Mormonism really believes—

(a) That Christ's atonement has only to do with the sins of Adam.

(b) Redemption from our personal sins can only be obtained through obedience to the requirements of the Mormon Church.

With regard to Salvation, Mormonism really believes—

(a) That we must work out our own salvation through the Mormon Church.

(b) That plurality of wives is a means of grace, the number of a man's wives and children increasing his chances of honor and glory in the world to come.

With regard to Retribution, Mormonism really believes—

(a) That all will be damned who are not Mormons.

(b) That any person who shall be so wicked as to receive a holy ordinance from the ministers of the so-called Christian Churches will be sent down to hell with them unless they repent of their impious acts.

Here then you have many of the things that the pamphlet does not say but which are fundamental beliefs among the Mormons. The Mormons fulfil the statement in ii Tim. 3, vv. 6 & 7.

And so when these men come to "call again," from such "turn away," and learn to look for your eternal salvation, not to the impious statements of the Mormon Church, but to Jesus Christ whose precious blood "cleanseth us from all sin."

I am,

Your sincere friend,

G. W. Cooper.

The attention of the present writer was called to this communication a few days ago, and after perusing it I penned the following reply:

Rev. G. W. Cooper. M.A.,
The Vicarage,
Holly Road, Liverpool.

Dear Sir:

I have just read the letter which you addressed, through the columns of the *Parish Magazine*, to the members of St. John's Church, in which you have grossly misrepresented the Church of which I am a member—the Church of Jesus Christ of Latter-day Saints, commonly called the "Mormon" Church. You have taken the opinions of certain individuals and the misrepresentations of anti-"Mormons" and presented them as fundamental doctrines of the "Mormon" Church. By so doing you have openly transgressed the holy commandment given by the Lord God when He said: "Thou shalt not bear false witness against thy neighbor."

In almost every statement in your letter you misrepresent the "Mormon" Church. You assert that "Mormonism really believes that Adam is our father and our God." There is no such doctrine in any of the standard works of the Church—the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great

Price—neither does the Church teach it. The Latter-day Saints worship the same God that Adam worshiped, the God with whom he conversed in the Garden of Eden, and to whom he offered sacrifices after his expulsion from Eden.

Again you misrepresent the "Mormon" Church when you say that "Mormonism" really believes that "God is a man like Brigham Young." I have been a member of the "Mormon" Church nearly thirty-five years, and not once during all that time was I taught that God is a man like Brigham Young. But I will tell you who I have been taught God is like—"the man Christ Jesus" (I. Tim. 2: 5), who called Himself "the Son of Man" (John 6: 62), who told his disciples that he that had seen Him had seen the Father (John 14: 9), because He was the express image of the Father's person (Heb. 1: 3). This is the teaching of the "Mormon" Church with respect to Deity, and it is in strict accord with "the law and the testimony."

You say that "Mormonism" really believes that" the Kingdom of God is the 'Mormon' priesthood." No, the "Mormons" do not believe this. We know that the Kingdom of God has not yet come; but we are praying for it to come, so that the kingdoms of this world may become "the kingdoms of our God and His Christ," and the will of God be done on earth as it is in heaven.

When you say that Mormonism really believes that Jesus Christ is the Son of Adam, you do not speak the truth. The "Mormon" Church does not—never did—teach that Christ is the Son of Adam. Joseph Smith the early founder, under God, of the Church of Jesus Christ of Latter-day Saints, taught that next to the Saviour in divine authority stands Adam, Ancient of Days, the father of the whole human family."

When you say that "Mormonism" really believes that "Jesus was married at Cana to the Marys and Martha whereby he could 'see his seed' before he was crucified," you make an assertion that is absolutely false. The "Mormon" Church has never taught that the Saviour of the world was married. When Latter-day Saints speak of the seed of Christ, they do not mean literal offspring, but true believers in Him. I quote from the Book of Mormon: "Behold, I say unto you, that when his soul has been made an offering for sin he shall see his seed. And now what say ye? And who shall be his seed? Behold, I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord—I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins, I say unto you, that these are his seed, or they are heirs of the kingdom of God" (Mosiah 15: 10, 11).

While the "Mormons" believe that Christ was a descendant of David, they do not believe that "if David had not been a poly-

gamist there would have been no Redeemer." We believe that mankind needed a Redeemer; that Christ was chosen to redeem them, and that God would have sent His Son into the world even if David and Bathsheba had never been born.

"Mormonism," you say, really believes that the Holy Spirit "is ethereal substance diffused through space." The "Mormon" Church teaches that the Holy Spirit is the medium through which God operates in all parts of the universe; that that Spirit is in all things, through all things, and round about all things, and is the power by which all things were made and by which they are governed and controlled. Concerning this Spirit the Psalmist David said: "Whither shall I go from thy spirit? or whither shall I fly from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (Psalms 139: 6-9).

You say that "Mormonism" really believes "that there is only one mode by which the Holy Ghost is conferred on mankind, viz., by the laying on of the hands of the 'Mormon' priesthood." The "Mormon" Church teaches that the Holy Ghost is not given to all indiscriminately, and in proof of this cites the declaration which Christ made to His Apostles: "I will pray to the Father and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him" (John 15: 26). I know as well as I know that I live—and tens of thousands of others know—that the Elders of the Church of Jesus Christ of Latter-day Saints have authority from God to confer the Holy Ghost by the laying on of their hands. We know this because we have been made partakers of the heavenly gift; but we know also that the devout Gentile Cornelius and his family received the Holy Ghost even before their baptism.

You speak the truth when you say that "Mormonism" really believes "that it was necessary for Adam to partake of the forbidden fruit, or he would not have known good and evil here, neither could he have had mortal posterity." Such is the teaching of the "Mormon" Church. Adam and Eve were commanded by God not to partake of the fruit of the tree of Knowledge of Good and Evil; they were also commanded to multiply and replenish the earth. Eve transgressed, and by so doing came under the penalty of mortality. The two could not remain together, and consequently could not fulfill the Divine requirement. Adam found himself in a position that impelled him to disobey one of the requirements of God. He deliberately and wisely decided to stand by the first and greater commandment, and so, as the Book of Mormon declares, he "fell that man might be, and men are that they might have joy." Paul, in writing to Timothy,

explained that "Adam was not deceived; but the woman, being deceived, was in the transgression."

You again depart from the truth when you say that "Mormonism" really believes "that Christ's atonement has only to do with the sins of Adam." Here is the declaration of the "Mormon" Church, as published in its Articles of Faith: "We believe that through the atonement of Christ, all mankind may be saved by obedience to the laws and ordinances of the Gospel."

You make the assertion that "Mormonism" really believes "that plurality of wives is a means of grace, the number of a man's wives and children increasing his chances of glory and honor in the world to come." If the "Mormons" had really believed this I am sure that more than two and a half per cent. of their number would have availed themselves of the "means of grace" you speak of and the chances "for glory and honor in the world to come."

Nothing could be farther from the truth than this: "With regard to retribution, "Mormonism" really believes that all will be damned who are not "Mormons"; that any person who shall be so wicked as to receive a holy ordinance from the ministers of the so-called Christian Churches will be sent down to hell with them unless they repent of their impious acts." "Mormonism," like its Author, did not come into the world to condemn the world, but that the world through it might be saved. It is not in the damning business; it gives the lie to the old sectarian doctrine of only two places—heaven and hell; it declares that in the Father's house there are "many mansions;" that all men will be judged "according to their works," and will receive their reward in the kingdom for which they have prepared themselves.

In conclusion you advise the members of St John's Parish that when "Mormon" missionaries "call again," from such to "turn away." I would advise them to give heed to the admonition of a true servant of God, the Apostle Paul, who said: "Prove all things, hold fast that which is good."

Sincerely,

WILLIAM A. MORTON.

295 Edge Lane, Liverpool.

KEEPING SWEET-TEMPERED.

EVERYONE loves an amiable person. Amiability is another name for good-nature. Work is easier and we work faster if we keep sweet and amiable. If you have a hard, disagreeable task to perform, smile, and go about it good-naturedly, as if you liked it, and see what happens. Did you ever hear the saying: "Smiles help the wheels of life?"

No one deserves credit for being sweet-tempered when everything goes along just as he wants it to. Ella Wheeler Wilcox says:

It's easy enough to be pleasant
When life flows by like a song,
But the man worth while is the man that can smile
When everything goes dead wrong.

The best furnishings of a house are happy faces; the best seasoning of daily food is a smile; the best music to soothe weariness is laughter.

If you do not believe that the expression of your face has an influence on those about you, you should pause a moment before one of those celebrated "good luck" images. It is almost impossible to look at the funny little "Bilikin" and not be inclined to smile. The Japanese teach their maids in hotels and those in higher walks of life the art of smiling. They are compelled to practice before a mirror. One cannot stay long in Japan without being inoculated with the disposition to "look pleasant."

No one wants to associate long with a person who is like an animated vinegar cruet. Some one has said: "If you have any sour grapes in your system, make 'em into preserves." A disposition is easily guessed from the angles of the corners of the mouth—a disposition is moulded by compelling those angles to turn up or down. If a "merry heart maketh a glad countenance," it is also true that a glad countenance maketh a merry heart—in one who has it, and one who beholds it.

There is a quaint old legend about a monk named Basle, who died while under ban of excommunication of the pope, and was sent in charge of an angel to find his proper place in the lower regions. But his sunny disposition and his cheerful, pleasant ways won friends wherever he went. The fallen angels adopted his manners, and even the good angels went a long way to see him, and live with him. So he was moved to the lowest depths of Hades, but with the same result. His inborn politeness and kindness of heart were irresistible, and he seemed to change the hell into a heaven. At length the angel returned with the monk, saying that no place could be found in which to punish him. He still remained the same sweet-tempered, kind-hearted Basle. So his sentence was revoked, and he was sent to heaven and made a saint.

Once a very wise man was asked: "What is the most beautiful characteristic for a person to possess aside from the cardinal virtues? He answered without hesitation: "Amiability." If we would always go to breakfast with a smile, and feel sweet-tempered, we would find ourselves carrying a spirit of good-nature all through the day. The things we practice enough become second nature to us. Would it not be worth while to cultivate the habit of being amiable?

A newsboy, thinly clad and drenched to the skin by the soaking rain, stood shivering in a doorway on a cold day in November. First one bare foot and then the other was lifted from the pavement for a moment and placed against his leg to get a little warmth. Every few minutes his shrill cry could be heard as he shouted: "Morning papers! Morning papers!"

A gentleman, well protected by oilskin and umbrella, in passing, stopped to buy a paper, and, noticing the boy's plight, said: "This kind of weather is pretty hard on you, my lad."

Looking up with a cheery smile he replied: "I don't mind this much, mister. The sun will shine again."

What a philosopher the boy was! How much better would it be if we could all learn to look at things from this standpoint. When the tasks come and the path of life is difficult, cheer up. Keep a bright face and a brave heart. "The sun will shine again."

LED.

By winding ways we do not, cannot know,
God leads from day to day our restless feet,
Sometimes beside the streamlet's quiet flow,
Sometimes through pastures sweet.

And yet again, through tangled, thorny ways,
Or rugged paths, or up the rocky steep,
We wander on through weary, clouded days,
Past gloomy chasms and abysses deep.

Day after day, through sunshine and through shade
Onward we pass, nor see the way before,
Trusting in him we move on undismayed,
Knowing he leads the way, we ask no more.

And when at last, Life's weary journey done,
We lean upon him, and the hour is late,
All trials ended, at the set of sun—
He'll lead us in beyond the shining gate.

"Christ said: 'Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven'—and what is more we are sure that he meant it . . . That is what Christian humility means; there is nothing slavish or oriental about it. The Christian is not humble so that he may please God; he is humble because he is a child of God and all other men are children of God too,' so what can he have to be proud of? He and all men are children of God; they are not grown up, not middle-aged and accomplished and dull. The wisdom of the ages is not behind them but before them; the book of the universe has not all been read; they are just learning to read snatches out of it. Their father teaches them lessons and they listen to them wondering, never saying, 'We have heard all that before.'"—A. Clutton Brock.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, AUGUST 10, 1922.

EDITORIAL:

SPIRIT PROMPTINGS.

WRITING one day upon the subject of spirit memories, and the influence exerted upon the affairs of this life by the awakened recollections of a former experience, I found myself indulging in the following reflections:

Why are we drawn toward certain persons, and they toward us, independently of any known previous acquaintance? Is it a fact, or only a fancy, that we and they were mutually acquainted and mutually attracted in some earlier period of our eternal existence? Is there something, after all, in that much abused term "affinity," and is this the basis of its claim? More than once, after meeting someone whom I had never met before on earth, I have wondered why his or her face seemed so familiar. Many times, upon hearing a noble sentiment expressed, though unable to recall having heard it until then, I have been thrilled by it, and felt as if I had always known it. The same is true of music, some strains of which are like echoes from afar, sounds falling from celestial heights, notes struck from the vibrant harps of eternity. I do not assert pre-acquaintance in all such cases, but as one thought suggests another, these queries arise in the mind.

When it comes to the Gospel, I feel more positive. Why did the Savior say: "My sheep know my voice?" Can a sheep know the voice of its shepherd, if it has never heard that voice before? They who love Truth, and to whom it appeals most powerfully, were they not its best friends in a previous state of existence? I think so. I believe that we knew the Gospel before we came here, and it is this knowledge, this acquaintance, that gives to it a familiar sound.

Very much in the same vein I once wrote to President Joseph F. Smith—he at the time in Utah, and I on a mission in Europe. Here is his reply:

"I heartily endorse your sentiments respecting congeniality of spirits. Our knowledge of persons and things before we came here, combined with the divinity awakened within our souls through obedience to the gospel, powerfully affects, in my opinion, all our likes and dislikes, and guides our preferences in the course

of this life, provided we give careful heed to the admonitions of the Spirit.

"All those salient truths which come so forcibly to the head and heart seem but the awakening of the memories of the spirit. Can we know anything here that we did not know before we came? Are not the means of knowledge in the first estate equal to those of this? I think that the spirit, before and after this probation, possesses greater facilities, aye, manifold greater, for the acquisition of knowledge, than while manacled and shut up in the prison-house of mortality. I believe that our Saviour possessed a foreknowledge of all the vicissitudes through which he would have to pass in the mortal tabernacle . . .

"If Christ knew beforehand, so did we. But in coming here, we forgot all, that our agency might be free indeed, to choose good or evil, that we might merit the reward of our own choice and conduct. But by the power of the Spirit, in the redemption of Christ, through obedience, we often catch a spark from the awakened memories of the immortal soul, which lights up our whole being as with the glory of our former home."

It was this Spirit that inspired the poet Wordsworth, bringing the forgotten past to his remembrance, and prompting the utterance of the noble thoughts embodied in these lofty lines:

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home.

The big thought was too broad for the narrow, rigid orthodoxy of Wordsworth's time, which could allow for the pre-existence of the Son of God, but not for that of the race in general. "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." This wonderful prayer from the lips of the Saviour was too plain to be misunderstood. It was clear that Jesus Christ, "the Word" that was "in the beginning with God," and "was God," before he "was made flesh," had lived before this life. But man, "mere man," was an earth-worm, made out of nothing, and consequently had no pre-existence. So Christian orthodoxy maintained; and Wordsworth had to recant or half-way deny that his heaven-inspired "intimation" meant as much as his bigoted censors seemed to fear. Nevertheless, the truth uttered by the great "poet of nature" touching the previous life, was probably accepted by thousands of advanced thinkers; and their acceptance helped to prepare the way for a more positive and more complete presentation of the great doctrine of man's pre-existence. In this connection the subjoined

verses from the pen of a "Mormon" poet, tell their own eloquent story:

O my Father, thou that dwellest
In the high and glorious place!
When shall I regain thy presence,
And again behold thy face?
In thy holy habitation
Did my spirit once reside;
In my first primeval childhood
Was I nurtured near thy side.

For a wise and glorious purpose
Thou hast placed me here on earth,
And withheld the recollection
Of my former friends and birth.
Yet, ofttimes a secret something
Whispered, "You're a stranger here,"
And I felt that I had wandered
From a more exalted sphere.

I had learned to call thee Father,
Through thy Spirit from on high;
But until the Key of Knowledge
Was restored, I knew not why.
In the heavens are parents single?
No, the thought makes reason stare!
Truth is reason—truth eternal
Tells me I've a Mother there.

When I leave this frail existence,
When I lay this mortal by,
Father, Mother, may I meet you
In your royal courts on high?
Then, at length, when I've completed
All you sent me forth to do,
With your mutual approbation
Let me come and dwell with you.

Many instances might be given of the action and influence of "the other world" upon this world. The experiences of the Latter-day Saints alone would fill volumes. I refer particularly to those connected with the gathering up of genealogies for use in temple work, and the work itself done vicariously for the benefit of the departed. By dreams and visions, by voices and other manifestations, spirits "behind the veil" have made known their wishes to surviving relatives in the flesh, so that their left-over tasks might be done for them, the records of their ancestors secured, and they in like manner redeemed through sacred ordinances performed in their behalf and necessary to their progress and happiness in spheres beyond.

O. F. W.

"EGOTISM is always producing error in science and religion."

GRATIFYING REPORT FROM THE SWISS AND GERMAN MISSION.

PRESIDENT ORSON F. WHITNEY is in receipt of a letter from Elder Serge F. Ballif, President of the Swiss and German mission, in which the latter gives an excellent report concerning the work of the Lord in that field of labor. In reporting a conference held at Stuttgart, on July 2nd last, President Ballif says: "The conference was a success in every way. The previous evening a Priesthood meeting was held, and was attended by a splendid body of men, one hundred and fifty in number. Thirteen branches were represented, each of which is fully organized. The local Priesthood are rendering valuable assistance, visiting the families each month, and encouraging the members in the performance of their religious duties. At the Sunday-school, the following morning, the meeting-house was filled with people, five hundred and seventy being in attendance. The children rendered their parts in a very creditable manner. A heavenly influence was felt throughout the entire session.

"At 2:30 p.m. we held our first regular session of conference, which was largely attended. President and Sister Lillywhite, of the Netherlands mission, also a number of elders laboring in that mission, were present, and took part in the service. The conference was continued at seven o'clock in the evening, at which time the hall was filled with people, among them being fully three hundred strangers and investigators. The meeting, a spirited one, lasted two hours, and during that time not a single person left the building. Besides the musical numbers rendered by the choir, we had vocal solos and instrumental selections, all of which were greatly enjoyed by the congregation.

"At nine o'clock Monday morning we held a missionary meeting, which lasted till 1:40 in the afternoon. One hundred and thirty-seven laborers in the Lord's vineyard were present, and each gave an answer to the question "Why am I here?" The answers were highly satisfactory. Among the elders present were a number who had recently arrived from Zion, and for their benefit special instructions were given. The meeting was truly an inspiring one. At 3 p. m. all the conference presidents in the mission met and discussed matters pertaining to their work, among them the need of more suitable tracts and books, the importance of strictly observing the Word of Wisdom, the keeping down of missionary expenses, etc. I feel confident that good will result from the meeting.

"As we had decided to go to Oberammergau the following morning, July 4th, we held our Independence Day celebration in the evening of the 3rd. At seven o'clock our hall was filled to overflowing. The splendid program prepared for the occasion was

carried out in detail, and I believe we enjoyed ourselves as thoroughly as we would have done had we been in our own beloved America. Indeed, the fact that we were away from home, seemed to make the homeland all the more dear to us.

"The following morning the railroad officials kindly placed two special cars at our service. When we arrived at Munchen we were disappointed on learning that the train we expected to take had left some time before; but on applying to the railway company we were furnished a special train, and arrived in Oberammergau in time to witness the Passion Play. I will not attempt to describe it, but will simply say that we enjoyed it immensely. At Oberammergau the missionaries took leave of each other and returned to their respective fields. The following Sunday we held conference at Chemnitz. At the Sunday-school and afternoon and evening sessions the hall was taxed beyond its capacity, many being unable to gain admission, Here I met eight missionaries from America, all feeling fine. I assigned them to their fields of labor. Monday morning I was about to leave for Dresden, to attend a meeting there, when I received a wire from President Stoddard informing me that Elder Nibley was very ill. On hearing this, I sent President Hornical to Dresden while I took train for Berlin, to visit Elder Nibley. On arriving there I found that he had been ill two days. My wife and I waited on him three days, and at the end of that time he was able to accompany us to Basel. Thursday evening I addressed a meeting in Berlin, and the following evening attended a conference at Leipzig, at which time the branch there was re-organized. Monday morning we left for Basel, where we arrived at 11:35 p.m.

"It is not necessary for me to say that we are all very busy. There are more than two hundred traveling elders in this mission, and as they are all faithful workers, they keep things humming. We have in the hands of the printers the New Church History; have just printed our new Song Book and nearly two million tracts. We are entirely out of the Doctrine and Covenants, and have only a few copies of the Book of Mormon. I am arranging for the publishing of new editions of these books.

"The people throughout the mission are still talking about your last visit and are anxious to know when they will be favored with another.

"With kindest greetings to yourself, Sister Whitney, and all your associates, I remain,

Your friend and brother,

SERGE F. BALLIF."

I WILL tell you what to hate. Hate hypocrisy, hate cant, hate intolerance, oppression, injustice, pharisaism; hate them as Christ hated them—with a deep, abiding, godlike hatred.

WAR AND BIRTH CONTROL.

At the recent International Birth Control Congress the assertion was made that "birth control will abolish war. Men fight because the population increases and there isn't enough for all." Commenting on this statement, Arthur Brisbane says: "Assuming that population doubles every fifty years, the gentleman shows that in two thousand years there will be more than two trillions of human beings on earth, more than a thousand times as many as there are now. First, the earth could support a thousand times as many people easily, if it were properly, intensively cultivated. Second, as time passes people will have fewer children. Henry George tells you that if a puppy's tail continued growing always as it grows the first month, every dog would have a tail several yards long. At the right time the tail stops growing. So does population. Third, it isn't population but brutality and greed that makes men fight. Men that start wars, Napoleons eager for land they don't need, bankers or merchants eager for money or trade, or kings diverting their people's minds, are not influenced by questions of population. Birth control, limiting families, would have cut off Caruso, the nineteenth child, Napoleon, Benjamin Franklin, Carlyle and thousands of others worth more to the world than any theory."

THINGS WORTH NOTING.

To dream of a fatal accident three times and then witness its fulfilment has been the experience just recorded of a Hobart (New Zealand) man. A laborer employed by the Hobart City Corporation was turning the handwinch of a crane. The jib of the crane swung around and a wire rope came in contact with the high tension electric wires overhead. The result was that the laborer was electrocuted. A week before the accident one of the man's workmates was uneasy in his mind. He was troubled by a strange dream that was repeated three times. In his dream he saw a fatal accident at the crane. It occurred in exactly the same way as that which caused the actual accident. He told his mates of the dream which had made such a deep impression upon him, and it was the subject of considerable discussion. The fulfilment of the dream came as a shock to those who had been made familiar with the story.

During his recent visit to this country, the Hon. William H. Taft, Chief Justice of the Supreme Court, and former President of the United States, addressing a large company assembled at Essex Hall, said "the older he grew and the more it fell to his lot to assume the responsibility in political or governmental matters, the more convinced he became that the world could only be saved and made better by the spirit of religion. In proportion as that spirit was eliminated from mankind, would grow and spread the spirit of selfishness. It was the spirit of religion alone that was potent to neutralise the baneful effects of selfishness on the human soul and heart. Selfishness bred the spirit of indiffer-

ence—the worst enemy our religion could have; and to-day, unable to accept the tenets of any denomination, there were many men and women in the world who readily embraced the religion of indifference."

In a paper which he read before the Medical Sociology Section of the British Medical Association's Congress in Glasgow, on the 29th ult., Dr. Edward Mellanby, Professor of Pharmacology in Sheffield University, said: "Alcohol depressed the functions of a cerebral cortex. These were judgment, the power to discriminate, the capability of criticising, including self-criticism, the power of association, memory, and many other physical qualities. Taking small quantities of alcohol we had less judgment. We did not discriminate so well. Our memory was not so good. Probably more striking still was the action of alcohol on the emotions, because the emotions were now regarded as being controlled by the cerebral cortex. In that the latter had constant influence on the thalamus. A man under the influence of alcohol was a man whose thalamus, or emotions were, dominant. As a result there came out in the man what might be described as his 'natural' qualities. If talkative, he became garrulous; if dull, he became duller."

A temporary wireless aerial, constructed by means of clothes-props on the roof of a London church, recently, received what was stated to be the first "broadcast" sermon. The Peckham Christian Union organised the innovation, and the sermon of the president of the union (Dr. J. Boon) spoken into a microphone at the Burdette Aerial Works at Blackheath, was received at Christ Church, Peckham. The sermon could have been, and indeed from messages received after, was, in fact, heard by "listeners-in" within a radius of one hundred miles from Blackheath. At Christ Church the words were heard with remarkable clearance all over the building. The church was filled to overflowing, and points in the sermon were emphasized with extraordinary clarity. Seen by a Press Association representative on his return from Blackheath, Dr. Boon was particularly gratified to hear of the success of the experiment. "It was not the same as preaching to a congregation," he remarked, "but I have no doubt it has come to stay, and I am convinced it will prove a valuable means of bringing the Gospel into the very homes of the people."

FROM THE MISSION FIELD.

Baptism.—A baptismal service was held in the Latter-day Saints' chapel at Sheffield, on the 31st ult., at which time a convert to the faith was baptized by Elder James Brook and was afterwards confirmed by Elder Homer Taylor. The service was conducted by President J. W. Ernest Tomlinson. Short addresses on baptism and the Holy Ghost were given by Elders Alvin G. Lovell and Leigh W. Clark respectively.

Memorial Service.—The Leicester branch of the Nottingham conference held a memorial service Sunday, the 23rd ult., in honor of

its members who made the supreme sacrifice in the Great War. Conference President Joseph E. Wright and Sister Katherine G. Wright were in attendance, also a goodly number of saints and friends. An impressive feature of the service was the dedicating by President Wright of a Sacrament set, enclosed in an oak cabinet, on the door of which was a brass plate bearing the names Jack Cox, Benjamin Ward, Leonard Ward, Ernest Ward, and Seth Bradley. The Leicester choir sang the anthem "Daughter of Zion," after which Sister Wright gave a short address on the assurance of a future life. Sister Annie Spence sang the solo "O rest in the Lord," and President Wright delivered an appropriate address on "Sacrifice," concluding his remarks by quoting the words of the Saviour: "Greater love hath no man than this, that a man lay down his life for his friends." "Come unto me" was rendered by a quartette; the congregation sang "I'll go where you want me to go, dear Lord," and Elder Charles Henry Last pronounced the benediction.

Branch Conferences.—The Pontypool branch of the Welsh conference held its regular quarterly conference on Sunday, the 23rd ult. Sessions were held at 2:30 and 6:30 p.m., at which large congregations listened to forceful Gospel discourses delivered by President James H. Western and the traveling elders. A Priesthood meeting was held between the sessions. Reports from the different branches showed that conditions in them are much more favorable than for months past. Impressive testimonies were borne by the brethren. The following day a celebration, commemorative of the "Mormon" pioneers entering Salt Lake valley, was held. The afternoon was spent in playing games, and in the evening the Relief Society of the branch gave a delightful social.

The semi-annual conference of the Newport branch, Welsh conference, was held Sunday, July 30th. President James H. Western and Elder Don M. Rees were in attendance. President George H. Tazwell reported the branch in a flourishing condition, every member being a tithe payer, and all in attendance at the conference. President Western and Elder Rees, besides speaking on Gospel themes, gave much encouragement and timely counsel.

The Doncaster branch held a conference on the 16th ult., which was largely attended and highly successful. President J. W. Ernest Tomlinson and all the traveling elders in the Sheffield conference were present and took part in the services. The violin solos, chorus singing and Gospel discourses were greatly enjoyed by the worshipers. A Priesthood meeting was held in connection with the conference, at which President Tomlinson gave valuable instruction.

Sunday-school Outing.—The Norwich branch Sunday-school held its annual outing at Lowestoft, Saturday, the 29th ult. The children and adults spent a delightful day by the seaside. All the traveling elders in the Norwich conference attended. Members of the Church from the Ipswich and Lowestoft branches, and a number from North Walsham joined the excursionists. Dinner and "tea" were provided by the Lowestoft Relief Society, a kindness which was greatly appreciated.

Arrivals and Appointments.—The following missionaries arrived at Liverpool, Saturday morning, the 5th inst., per s.s. *Montcalm*. For the Swiss and German mission: William F. Claypool, Smithfield, Utah; Heber J. Liechty, Provo, Utah; Raymond L. Margetts, Salt Lake City, Utah. For the Netherlands mission: Grant J. Wright, Salt Lake City, Lyle A. Riggs, Mesa, Arizona, appointed to labor in the Sheffield conference; Claren Schofield, Salt Lake City, the Norwich conference.

DIED.

McNeill.—June 30th, 1922, at Salt Lake City, Utah, Sister Mary Kennedy McNeill, after an illness covering several months. Deceased was born in Glasgow, Scotland, November, 1851, and was baptized there November 8th, 1900, by Elder R. B. Thompson, and confirmed by Elder James L. McMurrin. While in her native land her home was always open to the missionaries and the saints. She emigrated to Utah in 1915, and became an active worker in the Relief Society of Ensign Ward. On July 3rd funeral services were held over her remains in the ward chapel, and were conducted by Bishop David Lyon, who was one of the speakers, the others being William W. Hamilton, Wilson McCarthy, James Ritchie and Willard R. Smith. Interment was in the city cemetery, where the grave was dedicated by Bishop Marvin O. Ashton. Sister McNeill is survived by her son, Archie, a sister, Mrs. Maggie K. Smith, and a niece, Mrs. Bella C. Peppers, of Salt Lake, and also a niece, Phemie C. McDonald, of Patrick, Glasgow. She also has numerous cousins in Lismore, Scotland.

CONTENTS:

A Church of England Vicar and the "Mormons" 497
Keeping Sweet-tempered ... 501
Poetry: Led... 503
Editorial: Spirit Promptings... 504
Gratifying Reports From the Swiss and German Mission 507
War and Birth Control... ... 509
Things Worth Noting 509
From the Mission Field 510

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